

THE MONTHLY REPOSITORY.

AND LIBRARY OF

Entertaining Knowledge.

VOL. I.

NOVEMBER, 1830.

No. 6.

EDYSTONE LIGHT-HOUSE.

LIGHT-HOUSES were known to the ancients. The light-house, or Pharos of Alexandria, built in the island of Pharos, at the mouth of the Nile, was much celebrated, and gave its name to all buildings erected for similar objects. This Pharos was a magnificent tower, consisting of several stories and galleries, with a lantern at the top, in which a light was kept continually burning, and might, it is said, be seen at the distance of a hundred miles. It was accounted one of the seven wonders of the world, and was erected by Sostrates, a famous architect of Cnidos, though some say it was built by his father, Deiphanes. The several stories were adorned with columns, balustrades, and galleries of the finest marble and workmanship. Some of the historians add, that the architect fixed looking-glasses against the highest galleries, which reflected the distant vessels as they sailed along. The Pharos cost Ptolemy Philadelphus 800 talents.

The Edystone Light-house, of which we give a view as it appears in a storm, is situated southwest from the middle of Plymouth Sound, and about fourteen miles from Plymouth. The uncommon tumult of the sea in this place is occasioned by a peculiarity in the rocks. As they all slope and point to the north-east, they spread their inclined sides, of course, to the swelling tides and storms of the Atlantic; and as they continue in this shelving direction many fathoms below the surface of the sea, they occasion that violent working of the water, which the seaman call a *ground swell*. So that

after a storm, when the surface of the sea around is perfectly smooth, the swells and agitation about these rocks are dangerous. From these continual eddies the Edystone derives its name.

The first light-house of any consequence, erected on this rock, was undertaken by a person of the name of Winstanley, in the reign of King William. He had fixed it to the rock by twelve massy bars of iron, which were let down deep into the body of the stone. It was generally indeed thought well founded; and the architect himself was so convinced of its stability, that he would often say, he wished for nothing more than to be shut up in it during a violent storm. He at length had his wish; for he happened to be in it at the time of that memorable storm on the 26th of November, 1703. As the violence, however, of the tempest came on, the terrified architect began to doubt the firmness of his work: it trembled in the blast, and shook in every joint. In vain he made what signals of distress he could invent, to bring a boat from the shore. The terrors of the storm were such, that the boldest vessel durst not face it. How long he continued in this melancholy distress is unknown; but in the morning no appearance of the light-house was left. It and all its contents, during that terrible night, were swept into the sea. This catastrophe furnished Mr. Gay with the following simile in his *Trivia*, which was written a few years after the event:

“So when fam’d Edyston’s far shooting ray,
That led the sailor through the stormy way
Was from its rocky roots by billows torn,
And the high turret in the whirlwind born,
Fleets bulg’d their sides against the craggy land,
And pitchy ruins blacken’d all the strand.”

A light-house was again constructed on this rock before the conclusion of Queen Anne’s reign. It was undertaken by one Rudyard, who built it also of wood, but having seen his predecessor’s errors, avoided them. In short, every precaution was taken to secure it against the fury of the two elements of wind and water, which had destroyed the last. But it fell by a third.

Late one night, in the year 1755, it was observed from the shore to be on fire. Its upper works having been constructed of light timber, probably could not bear the heat. It happened fortunately that Admiral West rode with a fleet at that time in the Sound; and being so near the spot, he immediately manned two or three swift boats. Other boats put off from the shore; but though it was not stormy, it was impossible to land. In the mean time the fire having descended to the lower parts of the building, had driven the poor inhabitants upon the skirts of the rock; where they were sitting disconsolate, when assistance arrived.

The next light-house, which is the present one, was built by Mr. Smeaton, and is entirely of stone, in a circular form. Its foundations are let into a socket in the rock on which it stands, and of which it almost makes a part; for the stones are all united with the rock, and with each other, by massy dovetails. The door of this ingenious piece of architecture is only the size of a ship's gun port; and the windows are mere loopholes, denying light to exclude wind. When the tide swells above the foundation of the building, the lighthouse makes the odd appearance of a structure emerging from the waves. But sometimes a wave rises above the very top of it, and circling round, the whole looks like a column of water, till it breaks into foam and subsides.

THE POWER OF POETRY.

We may animate the canvass with the features of one we love—we may cast upon the changless brow, the calm sunshine of her gentle nature; we may elicit from the expressive eye, the speechless tenderness of a confiding affection; we may curl around the lip the smiling pledges of reciprocal fondness; we may spread behind her glowing cheek, the richness of her flowing tresses; we may cast around the symmetry of her form, the waving softness of her graceful drapery; and we may give her the air in which romantic devotion ever

beholds the angels of its vows. We may represent, near at hand, the favorite glen in which we strayed—the moonlit arbor, in which we sung—the silvery lake on which we sailed. We may look on this representation of life and nature, and deem it reality. We may gaze till bewildered sense reels in rapture.—But look again, the floating vision becomes more calm, the associations less vivid, the tumult in our breast subsides.—But look again, here and there a new shade may be developed; here and there an unfamiliar expression be caught. But look again, it is what you have seen before; it is changeless—it is cold tapestry!

But give this glowing subject to the poet, surrender it to the magic of his genius. The changeless object lives; the motionless object moves; the silent object speaks. The heart where quenched existence had its grave, is kindled and renovated; life gleams through its shroud as the warm sun through its light vesture of clouds. The fount of feeling is stirred, and its current comes forth, fresh as the overflowing of spring, when it melts away the icy fetters of winter. The features lose their fixed expression, and are radiant with a bright train of passing thoughts, and glad imaginings. Hope is there, mingling its colors with the shade of doubt; confidence is there, banishing distrust; affection is there, lighting up adversity. Every feature lives, every look tells. We not only see the glen, but hear the soft whispers of the breeze, the mirthful voice of the brook; we not only see the arbor, but hear the echoes, waking from their slumbers, repeat the favorite strain; we not only see the lake, but hear the light drip of the suspended oar, and the soft murmur of the breaking wave. Every object is animated, and lives before us in palpable reality. We may gaze and turn away, and gaze again, but new images, new sounds, new feelings, and new associations, crowd upon us like stars on the steadfast vision of the astronomer.

Or we may animate the marble, with the features of the man we venerate. We may render these features radiant with the noble qualities of his mind and heart. We may make the ruling passion bright apparent

upon the majestic brow. We may give the countenance that peculiar cast which calls up the lofty, the tender recollection. And we may imagine the departed sage, still existent, and before us, in undecaying strength and beauty. But just lay our hand on this faultless resemblance; the clay of the grave is not colder; it is death with its icy chill!

But commit this departed saint to the gifted spirit of the poet. The veil of the grave is rent; the silent sleeper called up from the couch of corruption, and in the garments of immortality. His actions are grouped around him, in the brightness of their first appearance; his feelings recalled in the freshness of their innocence; and his secret motives are revealed in their innocence with which they were conceived; and his generous purposes, which perished in the bud, revived, and expanded into fragrant life. You see the whole man, not in cold marble, not in awful abstraction from his fellow beings; but within the warm precincts of friendship, love, and veneration, invested with the sympathies and attributes of real existence.

THE CABINET OF NATURE.

ATMOSPHERE.

THE atmosphere is one of the most essential appendages to the globe we inhabit, and exhibits a most striking scene of Divine skill and omnipotence. The term *atmosphere* is applied to the whole mass of fluids, consisting of air, vapours, electric fluid, and other matters, which surrounds the earth to a certain height. This mass of fluid matter gravitates to the earth, revolves with it in its diurnal rotation, and is carried along with it in its course round the sun every year. It has been computed to extend about 45 miles above the earth's surface, and it presses on the earth with a force proportioned to its height and density. From experiments made by the barometer, it has been ascertained that it presses with a weight of about 15 pounds on

every square inch of the earth's surface ; and, therefore, its pressure on the body of a middle-sized man, is equal to about 32,000 lbs. or 14 tons avoirdupois, a pressure which would be insupportable, and even fatal, were it not equal in every part, and counterbalanced by the spring of the air within us. The pressure of the whole atmosphere upon the earth, is computed to be equivalent to that of a globe of lead 60 miles in diameter, or about 5,000,000,000,000,000 tons ; that is, the whole mass of air which surrounds the globe, compresses the earth with a force or power equal to that of *five thousand millions of millions of tons*.* This amazing pressure is, however, essentially necessary for the preservation of the present constitution of our globe, and of the animated beings which dwell on its surface. It prevents the heat of the sun from converting water, and all other fluids on the face of the earth, into vapour ; and preserves the vessels of all organized beings in due tone and vigor. Were the atmospherical pressure entirely removed, the elastic fluids contained in the finer vessels of men and other animals, would inevitably burst them, and life would become extinct ; and most of the substances on the face of the earth, particularly liquids, would be dissipated into vapor.

The atmosphere is now ascertained to be a com-

* The pressure of the atmosphere is most strikingly illustrated by means of the air-pump. But as few persons, comparatively, possess this instrument, the following experiment, which any person may perform at pleasure, is sufficiently convincing on this point. Take a common wine glass, and fill it with water ; apply a piece of paper over the mouth of the glass ; press the paper to the rim of the glass with the palm of the hand ; turn the glass upside down ; withdraw the hand from the paper, and the water will be supported by the pressure of the atmosphere. That it is the atmospherical pressure, and not the paper, which supports the water, is evident ; for the paper, instead of being pressed down by the weight of the water, is pressed upward by the pressure of the atmosphere, and appears concave or hollow in the middle. If the flame of a candle be applied to the paper, it may be held for an indefinite length of time, close to the paper, without setting fire to it. The same fact is proved by the following experiment :—Take a glass tube, of any length, and of a narrow bore ; put one end of it in a basin of water ; apply the mouth to the other end, and draw out the air by suction ; the water will immediately rise towards the top of the tube ; and if the finger or thumb be applied to the top of the tube, to prevent the admission of air, and the tube removed from the basin of water, the water in the tube will be supported by the pressure of the atmosphere on the lower end. Again—Take a wine glass, and burn a small bit of paper in it ; and, while the paper is burning, press the palm of the hand upon the mouth of the glass, and it will adhere to the hand with considerable force. In this case the pressure of the atmosphere will be *sensibly* felt ; for it will sometimes require a considerable force to detach the glass from the hand.

pound substance, formed of two very different ingredients, termed *oxygen*, and *nitrogen gas*. Of 100 measures of atmospheric air, 21 are oxygen, and 79 nitrogen. The one, namely, oxygen, is the principle of combustion, and the vehicle of heat, and is absolutely necessary for the support of animal life, and is the most powerful and energetic agent in nature. The other, is altogether incapable of supporting either flame or animal life. Were we to breathe oxygen air, without any mixture or alloy, our animal spirits would be raised, and the fluids in our bodies would circulate with greater rapidity; but we should soon infallibly perish by the rapid and unnatural accumulation of heat in the animal frame. If the nitrogen were extracted from the air, and the whole atmosphere contained nothing but oxygen, or vital air, combustion would not proceed in that gradual manner which it now does, but with the most dreadful and irresistible rapidity: not only wood and coals, and other substances now used for fuel, but even stones, iron, and other metallic substances, would blaze with a rapidity which would carry destruction through the whole expanse of nature. If even the proportions of the two airs were materially altered, a variety of pernicious effects would instantly be produced. If the oxygen were less in quantity than it now is, fire would lose its strength, candles would not diffuse a sufficient light, and animals would perform their vital functions with the utmost difficulty and pain. On the other hand, were the nitrogen diminished, and the oxygen increased, the air taken in by respiration would be more stimulant, and the circulation of the animal fluids would become accelerated; but the tone of the vessels thus stimulated to increased action, would be destroyed, by too great an excitement, and the body would inevitably waste and decay. Again, were the oxygen completely extracted from the atmosphere, and nothing but nitrogen remained, fire and flame would be extinguished, and instant destruction would be carried throughout all the departments of vegetable and animated nature. For a lighted taper will not burn for a single moment in nitrogen gas, and if an animal be plunged into it it is instantly suffocated.

Again, not only the extraction of any one of the component parts of the atmosphere, or the alteration of their respective proportions, but even the slightest increase or diminution of their *specific gravity*, would be attended with the most disastrous effects. The nitrogen is found to be a little lighter than common air, which enables it to rise towards the higher regions of the atmosphere. In breathing, the air which is evolved from the lungs, at every expiration, consists chiefly of nitrogen, which is entirely unfit to be breathed again, and therefore rises above our heads before the next inspiration. Now, had nitrogen, instead of being a little lighter, been a slight degree heavier than common air, or of the same specific gravity, it would have accumulated on the surface of the earth, and particularly in our apartments, to such a degree as to have produced diseases, pestilence, and death, in rapid succession. But being a little lighter than the surrounding air, it flies upwards, and we never breathe it again, till it enter into new and salutary combinations. Such is the benevolent skill which the Author of Nature, has displayed, for promoting the comfort and preservation "of every thing that lives."*

Farther, *were the air colored*, or were its particles much larger than they are, we could never obtain a distinct view of any other object. The exhalations which rise from the earth, being rendered visible, would disfigure the rich landscape of the universe, and render life disagreeable. But the Almighty, by rendering the air invisible, has enabled us not only to take a delightful

* The necessity of atmospherical air for the support of life, was strikingly exemplified in the fate of the unhappy men who died in the *Black-Hole* of Calcutta. On the 20th of June, 1756, about eight o'clock in the evening, 146 men were forced, at the point of the bayonet, into a dungeon only 18 feet square. They had been but a few minutes confined in this infernal prison, before every one fell into a perspiration so profuse, that no idea can be formed of it. This brought on a raging thirst, the most difficult respiration, and an outrageous delirium. Such was the horror of their situation, that every insult that could be devised against the guard without, and all the opprobrious names that the viceroy and his officers could be loaded with, were repeated, to provoke the guard to fire upon them, and terminate their sufferings. Before eleven o'clock the same evening, one third of the men were dead; and before six next morning, only 23 came out alive, but most of them in a high putrid fever. All these dreadful effects were occasioned by the want of atmospheric air, and by their breathing a superabundant quantity of the nitrogen emitted from their lungs.

and distinct survey of the objects that surround us, but has veiled from our view the gross humors incessantly perspired from animal bodies, the filth exhaled from kitchens, streets, and sewers, and every other object that would excite disgust. Again, *were the different portions of the atmosphere completely stationary*, and not susceptible of agitation, all nature would soon be thrown into confusion. The vapors which are exhaled from the sea by the heat of the sun would be suspended, and remain for ever fixed over those places from whence they arose. For want of this agitation of the air, which now scatters and disperses the clouds over every region, the sun would constantly scorch some districts, and be for ever hid from others; the balance of nature would be destroyed; navigation would be useless, and we could no longer enjoy the productions of different climates. In fine, *were the atmosphere capable of being frozen, or converted into a solid mass*, as all other fluids are, (and we know no reason why it should not be subject to congelation, but the will of the Creator,) the lives of every animal in the air, the waters, and the earth, would, in a few moments, be completely extinguished. But the admirable adjustment of every circumstance, in relation to this useful element, produces all the beneficial effects which we now experience, and strikingly demonstrates, that the intelligent Contriver of all things is "wonderful in counsel, and excellent in working."

From the instances now stated, we may plainly perceive, that if the Almighty had not a particular regard to the happiness of his intelligent offspring, and to the comfort of every animated existence; or, if he wished to inflict summary punishment on a wicked world, he could easily effect, by a very slight change in the constitution of the atmosphere, the entire destruction of the human race, and the entire conflagration of the great globe they inhabit,—throughout all its elementary regions. He has only to extract one of its constituent parts, and the grand catastrophe is at once accomplished. With what a striking propriety and emphasis, then, do the inspired writers declare, that, "in Him

we live, and move, and have our being ;" and that " in His hand is the soul of every living thing, and the breath of all mankind !"

A great variety of other admirable properties is possessed by the atmosphere, of which we shall briefly notice only the following :—it is the vehicle of *smells*, by which we become acquainted with the qualities of the food which is set before us, and learn to avoid those places which are damp, unwholesome, and dangerous. It is the medium of *sounds*, by means of which knowledge is conveyed to our minds. Its undulations, like so many couriers, run for ever backwards and forwards, to convey our thoughts to others, and theirs to us ; and to bring news of transactions which frequently occur at a considerable distance. A few strokes on a large bell, through the ministration of the air, will convey signals of distress, or of joy, in a quarter of a minute, to the population of a city containing a hundred thousand inhabitants. So that the air may be considered as a conveyer of the thoughts of mankind, which are the cement of society. It transmits to our ears all the harmonies of music, and expresses every passion of the soul : it swells the notes of the nightingale, and distributes alike to every ear the pleasures which arise from the harmonious sounds of a concert. It produces the blue color of the sky, and is the cause of the morning and the evening twilight, by its property of bending the rays of light, and reflecting them in all directions. It forms an essential requisite for carrying on all the processes of the vegetable kingdom, and serves for the production of clouds, rain, and dew, which nourish and fertilize the earth. In short, it would be impossible to enumerate all the advantages we derive from this noble appendage to our world. Were the earth divested of its atmosphere, or were only two or three of its properties changed or destroyed, it would be left altogether unfit for the habitation of sentient beings. Were it divested of its undulating quality, we should be deprived of all the advantages of speech and conversation—of all the melody of the feathered songsters, and of all the pleasures of music : and, like the deaf

and dumb, we could have no power of communicating our thoughts but by visible signs. Were it deprived of its reflective powers, the sun would appear in one part of the sky of a dazzling brightness, while all around would appear as dark as midnight, and the stars would be visible at noon-day. Were it deprived of its refractive powers, instead of the gradual approach of the day and the night which we now experience, at sun-rise, we should be transported all at once from midnight darkness to the splendor of noon-day: and, at sun-set, should make a sudden transition from the splendors of day to all the horrors of midnight, which would bewilder the traveller in his journey, and strike all creation with amazement. In fine, were the oxygen of the atmosphere completely extracted, destruction would seize on all the tribes of the living world, throughout every region of earth, air, and sea.

Omitting, at present, the consideration of an indefinite variety of other particulars, which suggest themselves on this subject, I shall just notice one circumstance more, which has a relation both to the waters and to the atmosphere. It is a well known law of nature, that all bodies are expanded by heat, and contracted by cold. There is only one exception to this law which exists in the economy of our globe, and that is, *the expansion of water in the act of freezing*. While the parts of every other body are reduced in bulk, and their specific gravity increased by the application of cold; water, on the contrary, when congealed into ice, is increased in bulk, and becomes of a less specific gravity than the surrounding water, and, therefore, swims upon its surface. Now, had the case been otherwise; had water, when deprived of a portion of its heat, followed the general law of nature, and like all other bodies, become specifically heavier than it was before, the present constitution of nature would have been materially deranged, and many of our present comforts, and even our very existence, would have been endangered. At whatever time the temperature of the atmosphere became reduced to 32° of the common thermometer, or to what is called the freezing

point, the water on the surface of our rivers and lakes would have been converted into a layer of ice; this layer would have sunk to the bottom as it froze; another layer of ice would have been immediately produced, which would also have sunk to the former layer, and so on in succession, till, in the course of time, all our rivers, from the surface to the bottom, and every other portion of water, capable of being frozen, would have been converted into solid masses of ice, which all the heat of summer could never have melted. We should have been deprived of most of the advantages we now derive from the liquid element, and, in a short time, the face of nature would have been transformed into a frozen chaos. But, in the existing constitution of things, all such dismal effects are prevented, in consequence of the Creator having subjected the waters to a law contrary to that of other fluids, by means of which the frozen water swims upon the surface, and preserves the cold from penetrating to any great depth in the subjacent fluid; and when the heat of the atmosphere is increased, it is exposed to its genial influence, and is quickly changed into its former liquid state. How admirably, then, does this *exception* to the general law of nature display the infinite intelligence of the great Contriver of all things, and his providential care for the comfort of his creatures, when he arranged and established the economy of nature!

CIRCLE OF THE SCIENCES, WITH SUITABLE REFLECTIONS.

ASTRONOMICAL SKETCHES.—NO. VI.

THE velocity of the earth, like that of all the other planets, varies in different parts of its orbit; being most rapid about the 1st of January, and slowest about the 1st of July. The cause of this increase and decrease in the motion of the Earth is the situation of the Sun in respect to the earth's orbit. The orbit of the Earth is elliptical, and the Sun is placed in the lower focus of this orbit, which is 1,377,000 miles from the middle point of the longer axis; consequently, the earth comes

twice as much, or 2,754,000 miles, nearer the Sun in winter than in summer.

As the Earth passes over a greater portion of the ecliptic in a given time in winter than in summer, there is one fact connected with this circumstance which we ought not to overlook, viz. that our winters are shorter and our summers longer, by six or seven days,* than they would be, if the motion of the Earth in the ecliptic was equal throughout the year.

The north pole of the Earth appears to be always directed towards the north pole, or the same point of the heavens; but this is not correct in fact. The Earth's axis preserves its parallelism from year to year, with the exception of a very slight and imperceptible variation in that time; consequently, the axis of the Earth describes a circle in the heavens, the diameter of which is equal to the diameter of the Earth's orbit, or 190 millions of miles. But this amazing extent is only a mere point in comparison with our distance from the fixed stars.

The certainty of all astronomical calculations depends on the parallelism of the axis of the Earth and the equal or uniform motion of its diurnal revolution. And the important science of navigation greatly depends on the same circumstances.

PHILIP GARRETT.

THE ANCIENT AND MODERN HISTORY OF NATIONS.

OF THE GRECIAN MONARCHY.

ANCIENT GREECE was bounded on the east by the Ægean sea, now called the Archipelago; on the south by the Cretan or Candian sea; on the west by the Ionian sea; and on the north by Illyria and Thrace. This country, though limited within such narrow bounds, gave birth to all the arts of war and peace, produced the greatest generals, philosophers, poets, painters, architects, and statuaries that the world ever knew;

* Six days in the leap year, and seven in the common year.

she overcame the most powerful monarchs, and dispersed the largest armies that were ever brought into the field, and at length became the instructor of all mankind.

In the early periods of the world kingdoms and states were inconsiderable: a single city, with a few leagues of land attached to it, was denominated a kingdom. Ancient Greece was divided into several such states, of which

SICYON is reckoned the oldest, the commencement of which is, by historians, dated 2089 years before the christian era. The founder and first monarch of Sicyon was *Ægialeus*, who was succeeded by twenty-five kings, whose several reigns together make an epoch of nine hundred and sixty years, and at last became subject to the kingdom of

ARGOS, which was founded in 1856, B. C. Among the Argive kings was *Danaus*, from whom the Greeks were called *Danai*.

ATHENS was formed into a kingdom about three hundred years after the establishment of Argos. *Cecrops*, the first king, was by birth an Egyptian; he instituted many wise laws relating to the conduct of life, and the exercises of religious and civil offices. He divided the whole country into twelve districts, and established a court for trying causes, entitled the *Areopagus*. *Codrus*, the last of the Athenian kings, is celebrated for having devoted himself to death for his country. *Medon*, his son, was set at the head of the commonwealth, under the title of *Archon*, an office which, at first, was held for life, afterwards the *Archon's* power was limited to ten years, and at last the office was elective every year.

THEBES, the next of the Grecian kingdoms, was founded by *Cadmus*, to whom is ascribed the honor of inventing sixteen letters of the Greek alphabet. The history and adventures of his posterity, *Laius*, *Iocasta*, *Œdipus*, &c. make a principal figure in the tragedies of *Eschuylus*, *Sophocles*, and *Eurypides*.

SPARTA, or *Lacedæmon*, was instituted by *Lelex*. *Helen*, the tenth in succession from this monarch, is

celebrated for her beauty. She had not lived with Menelaus her husband more than three years before she was carried away by Paris, the son of Priam, king of Troy, which was, perhaps, the first occasion in which the Greeks united in one common cause. The inhabitants of Lacedæmon rendered themselves illustrious for their courage, intrepidity, and self-denial. From their valor in war, and their moderation and temperance at home, they were courted and revered by all the neighbouring princes. In the affairs of Greece the interest of the Lacedæmonians obtained a decided superiority for five hundred years. They were forbidden by the laws to visit foreign states, lest their habits should be softened, and their morals should be corrupted. They were remarkable for the great respect and reverence which they paid to old age. The women were as courageous as the men, and many a mother has celebrated with festivals the death of a son who had fallen in battle, or has coolly put him to death, if by shameful flight he brought disgrace upon his country. Among many festivals celebrated as Lacedæmon it was customary for the women to drag all the old batchelors round the altars, and beat them with their fists, that the shame and ignominy to which they were exposed might induce them to marry.

CORINTH was formed into a state, and governed by regular kings at a later period than the cities above mentioned. It was founded by Sifyphus, and received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful, and had considerable influence among the Grecian states. They colonized Syracuse, in Sicily, and delivered it from the tyranny of its oppressors, by means of Timoleon. Corinth was burnt to the ground during the consulship of L. Mummius, 146 B. C. The riches which the Romans found there were immense.

MACEDONIA was founded by Caranus 814 B. C. and continued as a kingdom till the battle of Pydan. The Macedonian soldiers were always held in the highest repute: they resisted the repeated attacks of the bravest and most courageous enemies.

Such is the picture that Greece offers in its earliest infancy. A combination of little states, each governed by its respective sovereign, yet all uniting for their mutual safety and general advantage. Still, however, their intestine quarrels were carried on with great animosity; the jealousy of their princes was a continual cause of discord. The people, at length, worn out with the contentions of their sovereign, desired to free themselves from their wars in which they were involved by the ambition or folly of their leaders. A spirit of freedom prevailed universally over Greece, and a change of government was effected in every part of the country except in Macedonia. This monarchy gave way to a republican government, which was diversified into as many various form as there were different cities, according to the different genius and peculiar character of each people.

These cities, though seemingly different from each other in their laws and separate interests, were united with each other by a common language, one religion, and a degree of national pride, which taught them to consider all other nations as barbarous and feeble. To strengthen this union games were instituted in different parts of the country, with rewards for excellence in every pursuit. These sports were intended for very serious and useful purposes: they afforded an opportunity for the several state to meet together; for exercising the youth in the business of war: and increasing that vigour and activity, which were of the utmost importance in deciding the fate of a battle.

To be continued.

CHAMOIS HUNTING.

THE chamois has been confined by its Maker to those icy palaces of Nature, amidst which that Maker's presence is more immediately and sensibly felt. It has always struck me that the ocean is the fittest emblem, and conveys the deepest impression of God's immensity and eternity—the Alps, of his unapproachable power, and everlasting unvariableness. In the sea, wave suc-

ceeds wave for ever and for ever ; billow swells upon billow, and you see no end thereof.—But magnificent a spectacle as ocean ever is, at all times, and under all aspects, still it cannot be enjoyed without some alloy. It must be seen either from a ship, in which man ventures too much ; or from the land, which again breaks the unity of the idea.

The effect of the scenes among which the chamois-hunter lives, is weakened by no such intrusion as this. Man's works enter not there. From the moment he quits the chalet in which he has taken his short rest, until his return, he sees no trace of man ; but dwells amid scenery stamped only with its Creator's omnipotence and immutability. Nature is always interesting. *Elsewhere* she is lovely, beautiful ; *here* she is awful, sublime. —*Elsewhere* she shrouds all things in a temporary repose, again to clothe them with surpassing beauty and verdure. But *here* there is no change ; such as the first winter beheld them, after they sprang from the hands of their Great Architect, such they still are ; like himself, unchangeable and unapproachable. Nor summer's heat, nor winter's cold have any effect on their everlasting hues ; nor can the track or works of man stain the purity of their unsullied snows ! His voice may not even reach that upper air to disturb "the sacred calm that breathes around"—that stilly silence which holds for ever, save when the lawine wakes it with the voice of thunder ! In such situations, it is impossible not to feel as far elevated in mind as in body, above the petty cares, the frivolous pursuits, "the low ambition," of this nether world. If any one desire really to feel that all is vanity here below ; if he wish to catch a glimpse of the yet undeveloped capabilities of his nature, of those mysterious longings, after which the heart of man so vainly, yet so earnestly aspires,—let him wander amongst the higher Alps, and alone.

Scenes like these must be seen and felt ; they cannot be described. Languages were formed in the plain ; and they have no words adequately to represent the sensations which all must have experienced among

mountain scenery. A man may pass all his life in town, and the haunts of men, without knowing he possesses within him such feelings as a single day's chamois-hunting will awaken. A lighter and purer air is breathed there: and the body, being invigorated by exercise and temperance, renders the mind more capable of enjoyment. Though earthly sounds there are none, I have often remarked, amid this solemn silence, an undefinable hum, which yet is not sound, but seems, as it were the still small voice of Nature communing with the heart, through other senses than we are at present conscious of possessing.

If ever my earthly spirit has been roused to a more worthy contemplation of the Almighty Author of Creation, it has been at such moments as these; when I have looked around on a vast amphitheatre of rocks, torn by ten thousand storms, and of Alps clothed with the spotless mantle of everlasting snow. Above me, was the clear blue vault of heaven, which at such elevations seems so perceptibly nearer and more azure: far below me, the vast glacier, from whose chill bosom issues the future river, which is there commencing its long course to the ocean; high over head, those icy pinnacles on which countless winters have spread their dazzling honors; who is there that could see himself surround by objects such as these, and not feel his soul elevated from Nature to Nature's God? Yes, land of the mountain and the torrent! land of the glacier and the avalanche! who could wander amidst thy solitudes of unrivalled magnificence without catching a portion, at least, of the inspiration they are so calculated to excite? I wonder not that thy sons, cradled among thy evermatchless scenery, should cling with such filial affection to the mountain breast that nursed them and yearn for their native cot amid the luxuries of foreign cities; when even a stranger, born in softer lands, and passing but a few months' pilgrimage within thy borders, yet felt himself at once attached to thee as to a second home; nor yet can hear without emotion the sounds that remind him of thy hills of freedom!

EXAMPLES FROM HISTORY.

HUMANITY.

"Blessed are the merciful, for they shall obtain mercy."

HUMANITY, or **Mercy**, is the first great attribute of the Deity, "who maketh his rain to fall upon the just and unjust." Consequently there is nothing that can bring a man to so near a likeness to his Maker.

A good hearted man is easy in himself, and studies to make others so ; and a denial from him is better relished by his obliging regret in doing it, than a favor granted by another.

That scourge of the human race, **War**, is totally repugnant to his generous attribute : but it presents innumerable opportunities of its being exercised ; and he who spares a cruel enemy when in his power, gains more honor than by winning a battle.

EXAMPLES.

The Senate of the Areopagites being assembled together in a mountain without any roof but heaven, the senators perceived a bird of prey, which pursued a little sparrow that came to save itself in the bosom of one of the company. This man, who naturally was harsh, threw it from him so roughly that he killed it ; at which the court was offended, and a decree was made, to banish him from the Senate. The judicious may observe, that this company, which was at that time one of the gravest in the world, did it not for the care they had to make a law concerning sparrows ; but it was to show that clemency, and a merciful inclination, were so necessary in a state, that a man destitute of them was not worthy to hold any place in government, he having, as it were, renounced humanity.

MARCUS ANTONIUS, the philosopher and emperor, excelled most other men in that excellent virtue ; as he manifestly showed in that glorious action of his towards **Avidius Cassius** and his family who had rebelled against him in Egypt. For as the Senate bitterly prosecuted **Avidius** and all his relations, **Antonius**, as if they had

been his friends, always appeared as an intercessor in their behalf.

ALPHONSUS, King of Naples and Sicily, was all goodness and mercy. He had besieged the city of Cajeta, that had insolently rebelled against him ; and the city being distressed for want of necessary provisions, put forth all their old men, women, and children, and such as were unserviceable, and shut their gates against them. The king's council advised that they should not be permitted to pass, but should be forced back again into the city ; by which means he would speedily become the master of it. The king, pitying the distressed multitude, suffered them to depart ; though he knew it would occasion the protraction of the siege. But when he could not take the city, some were so bold as to tell him, that it had been his own in case he had not dealt in this manner. "But (said the king) I value the safety of so many persons at the rate of an hundred Cajetas."

C. JULIUS CÆSAR was not more famous for his valor in overcoming his enemies, than he was for his clemency, wherein at once he overcame both them and himself. Cornelius Phagita, one of the bloody emissaries of Sylla, in the civil dissension between him and Marius, industriously hunted out Cæsar (as one of the Marian party) from all his lurking holes, at last took him, and was with difficulty persuaded to let him escape at the price of two talents. When the times changed, and it was in his power to be severely revenged of this man, he never did him the least harm, as one that could not be angry with the winds when the tempest was over. L. Domitius, an old and sharp enemy of his, held Corfinium against him with thirty cohorts : there were also with him very many senators, knights of Rome, and the flower and strength of the Pompeian Party. Cæsar besieged the town ; and the soldiers talked of surrendering both the town and themselves to Cæsar. Domitius despairing of any mercy, commanded a physician of his to bring him a cup of poison. The physician knowing he would repent it upon the appearance of Cæsar's cle-

mency gave him, instead of poison, a soporiferous potion. The town being surrendered, Cæsar called all the more honorable persons to his camp, spoke civilly to them, and, having exhorted them to peaceable and quiet counsels, sent them away in safety, with whatsoever was theirs. When Domitius heard of this, he repented of the poison he supposed he had taken : but being freed of that fear by his physician, he went out unto Cæsar, who gave him his life, liberty, and estate. In the battle of Pharsalia, as he rode to and fro, he cried, " Spare the citizens !" nor were any killed, but such only as continued to make resistance. After the battle he gave leave to every man of his own side to save one of the contrary : and at last, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their estates, honors, and commands. When he heard of the death of Pompey, which was caused by the villany of others, so far was he from exulting, that he broke out into tears, and prosecuted his murderers with slaughter and blood.

During the retreat of the famous King Alfred, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened ; which, while it convinces us of the extremities to which that great man was reduced, will give a striking proof of his pious and benevolent disposition. A beggar came to his little castle there, and requested alms ; when his queen informed him, " that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hopes of success." The king replied, " Give the poor Christian the one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved ; and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned.

Louis the Ninth, on his return to France with his

queen and his children, was very near being shipwrecked, some of the planks of the vessel having started, and he was requested to go into another ship, which was in company with that which carried them. He refused to quit his own ship, and exclaimed, "Those that are with me most assuredly are as fond of their lives as I can possibly be of mine. If I quit the ship, they will likewise quit it ; and the vessel not being large enough to receive them, they will all perish. I had much rather entrust my life, and those of my wife and children, in the hands of God, than be the occasion of making so many of my brave subjects perish."

SIR PHILIP SIDNEY, at the battle near Zutphen displayed the most undaunted courage. He had two horses killed under him ; and whilst mounting a third, was wounded by a musket-shot out of the trenches which broke the bone of his thigh. He returned, about a mile and a half, on horseback, to the camp ; and being faint with the loss of blood, and probably parched with thirst, through the heat of the weather, he called for drink. It was presently brought him ; but as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant looked up to it with wishful eyes. The gallant and generous Sidney took the bottle from his mouth, just when he was going to drink, and delivered it to the soldier, saying, "Thy necessity is yet greater than mine."

RICHARD CROMWELL, son of Oliver Cromwell, is said to have fallen at the feet of his father, to beg the life of his Sovereign Charles I. In the same spirit of humanity, when Colonel Howard told him, on his father's death, that nothing but vigorous and violent measures could secure the Protectorate to him, and that he should run no risk, as himself would be answerable for the consequences ; Richard replied, "Every one shall see that I will do nobody any harm : I have never done any, nor ever will. I shall be much troubled if any one is injured on my account ; and in-

stead of taking away the life of the least person in the nation for the preservation of my greatness, (which is a burthen to me) I would not have one drop of blood spilt."

An anecdote is told of the late Beau Nash, of Bath. When he was to give in some official accounts, among other articles he charged, "For making one man happy. 10*l*." Being questioned about the meaning of so strange an item, he frankly declared, that happening to overhear a poor man say to his wife, and a large family of children, that 10*l*. would make him happy, he could not avoid trying the experiment. He added, that if they did not choose to acquiesce in his charge, he was ready to refund the money. His employers, struck with such an uncommon instance of good feeling, publicly thanked him for his benevolence, and desired that the sum might be doubled, as a proof of their satisfaction. In the severe winter of 1739, his charity was great, useful, and extensive. He frequently, at that season of calamity, entered the houses of the poor whom he thought too proud to beg, and generously relieved them. But of all the instances of Nash's bounty, none does him more real honor than the pains he took in establishing a hospital at Bath. It is with pain we add that, after this, in the evening of his life he stood in want of that charity which he had never refused to any one.

YOUNG LADIES' GARLAND.

AMIABILITY.

"I would not rail at beauty's charming power,
I would but have her aim at something more;
The fairest symmetry of form or face,
From intellect receives its highest grace."

Of all the graces which adorn and dignify the female character, amiability is perhaps the most pre-eminent; the peculiar excellence of this virtue consists in the power of exciting universal love and esteem. It is exercised without effort, and enjoyed without alloy; dis-

cretion and good nature are the material ingredients of this valuable quality.

It was this inestimable grace which induced the wise man, to confer on the woman under its influence, a value *whose price is above rubies* ; and he invested her with this endearing attribute—that *she opened her mouth with wisdom, and in her tongue is the law of kindness*. It is this grace that throws an irresistible charm over the natural beauties, and exhibits every moral and intellectual attainment in their most interesting point of view. While many other graces have a specific and limited operation, this is universal ; when once it is implanted as a principle in the heart, it never ceases to grow, but is continually yielding the most delectable fruit ; every incident, however minute, and every event, however disastrous and mournful, constitutes alike an element in which this grace flourishes in all the luxuriance of eternal health. In the sick chamber, the social circle, and the drawing room, it furnishes from its own ample resources all that is most soothing, attractive, and captivating ; ever prompt without officiousness, and deliberate without indifference. It invests its most trifling offices with an unspeakable value to those on whom they are conferred, and bestows the most costly presents with a liberality so pure and genuine, as to silence the most captious, and captivate the most scrupulous.

Of the conduct of others, an amiable female is always charitable. The omission of attentions disturbs her not : she is ever ready to suggest a thousand reasons for a supposed injury : and should it be realized she is satisfied with *one*—she knows she does not deserve it ! In the absence of evil she invariably argues good.

Of her own conduct she is scrupulously guarded and rigidly exact. She remembers the language of a modern writer, “that virtue in general is not to feel, but to do—not merely to conceive a purpose, but to carry that purpose into execution—not merely to be overpowered by the impression of a sentiment, but to practice what it loves, and to imitate what it admires ;”

and thus loving and beloved, she progresses through the various stages of life, ornamenting all its interesting relations, and bestrewing the path of duty with flowers of sweetest fragrance: she closes her brilliant and beauteous course, by gathering her duties together as a never fading boquet of flowers, binds them with her amiability, and bequeaths them to posterity; then full-orbed, she sinks beneath the serene and expansive horizon.

" Death steals but to renew with bloom
The life that triumphs o'er the tomb,
She died not—but hath flown.
Live, live above! all beauteous here,
What art thou in another sphere—
An angel in their own ?"

ERNEST.

YOUNG GENTLEMEN'S DEPARTMENT.

ECONOMY WITHOUT AVARICE.

THERE is no situation in life sufficiently elevated to render a regard to economy altogether unnecessary; and as the income of the majority is confined within narrow limits, the duty of becoming economists is invested with additional importance. Let me, therefore, strongly exhort you to be temperate in all your views and actions; be especially discreet in the article of apparel; for if you do not adhere to moderation in this respect, you will soon have the mortification of seeing your affairs in disorder. If you once lay aside attention to economy, nothing can be answered for—pompous living is the high road to ruin, and the reduction of fortune is almost always followed by depravity of manners. Remember, that in order to be regular, it is not necessary to be sordid—avarice is unprofitable, and dishonorable. Adhere to good management only in order to avoid the injustice and shame attendant on irregularity. Let us retrench unnecessary expenses for the sake of preferring such as decency, friendship, and charity require us to make. It is established good order, and not an avaricious looking into trifling matters, which turns to great account: avoid meanness in every shape,

for it is usually associated with dishonesty. When PLINY sent back a bond for a considerable sum which the father of his friend owed him, accompanied with a complete acquittance, he remarked—"Though my estate be small, and I am subject to heavy expenses, yet my frugality produces a fund which enables me to render service to my friends." Abridge, therefore, your fancies and diversions, that you may not be deprived of the gratification of generous actions, in which every person of a liberal mind ought to indulge. Avoid vanity, and be wholly regardless of the wants it creates. It is commonly said, "we must necessarily be like others:" this sentiment has great latitude, and leads to much evil:—a just regard to your income will leave you in no doubt as to the line of conduct you ought to adopt. He who is regardless of his own means, can never effectually enhance his friend's. Have a noble emulation, and be ambitious to excel in honor, probity, and integrity. Be rich in the endowments of mind, and in the practice of virtue. Poverty of mind is far more deplorable than poverty of circumstances. S. L.

CHANGES IN SOCIETY.

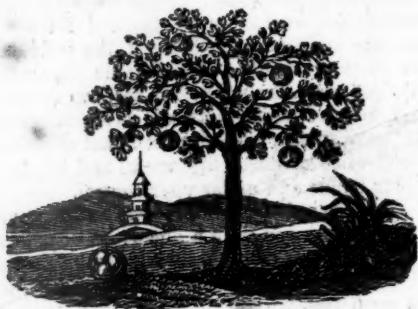
I LOOK forward a few short years, and see the aspect of society entirely changed. The venerable fathers, who have borne the heat and burden of the day, are dropping one after another into the grave, and soon they will be gone. Of those too, who are now acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down in its decline, to mingle with the generations who have disappeared before them, from this transitory scene of action. To a mind, seriously contemplating this mournful fact, it is an inquiry of deep and tender interest;—who are to rise up and fill their places? To whom are to be committed the invaluable interests of this community? who to sustain its responsibilities and to discharge its duties? You anticipate the answer. It is to you young men, that these interests are to be committed and these responsibilities transferred—you are fast advancing to fill the places of those who are fast retiring to give

place to a new generation. You are soon to occupy the houses and own the property, and fill the offices and possess the power, and direct the influence that are now in other hands. The various departments of business and trust, the pulpit and bar, our courts of justice and halls of legislation; our civil, religious, and literary institutions; all, in short, that constitutes society, and goes to make life useful and happy, are to be in your hands and under your control.

This representation is not made to excite your vanity, but to impress you with a due sense of your obligations. You cannot take a rational view of the stations to which you are advancing, or of the duties that are coming upon you, without feeling deeply, your need of high and peculiar qualifications. In committing to you her interests and privileges, society imposes on you corresponding claims; and demands that you be prepared to fill, with honor and usefulness, the places which you are destined to occupy. She looks to you for future protection and support, and while she opens her arms to welcome you to her high immunities and hopes, she requires of you the cultivation of those virtues, and the attainment of those gratifications, which can alone prepare you for the duties and scenes of future life.

THE RIVER.

"How happens it, papa, that the river, which is commonly so peaceful and clear, that it resembles a large looking-glass, is to-day so swelled and yellowish?"
"My dear, that is because the stormy south winds have brought down torrents of rain, which have drawn all the impurities of the fields into the river. A peaceful and innocent heart is like the surface of the water when it is limpid. Heaven and earth paint themselves upon it in all their beauty; one may read to the bottom of it. It is thus, my child, that I can still read in your's; but if stormy passions should one day rise in your breast, your heart will be like this river, swelled and dusky, my eyes will no longer be able to read in it, and it can no longer reflect the beauty of heaven."



THE TALLOW TREE.

WE present our readers with a print of the Tallow-tree, which grows in great plenty in China, and produces a substance much like our *tallow*, which serves for the same purpose.

It is about the height of a cherry-tree; its leaves are in the form of a heart, of a deep shining red colour, and its bark is very smooth. Its fruit is inclosed in a kind of pod, or cover, like a chesnut, and consists of three round white grains, of the size and form of a small nut, each having its own coat, and within that a little stone. This stone is encompassed with a white pulp, which has all the properties of tallow as to consistence, color, and even smell. The Chinese make their candles of it, which would doubtless be as good as ours, if they knew how to purify their vegetable tallow, as well as we do our animal tallow, and to make their wicks as fine. All the preparation they give it is, to melt it down, and mix a little oil with it, to make it softer and more pliant. Their candles it is true, yield a thicker smoke, and a dimmer light than ours; but those defects are owing, in a great measure, to the wicks, which are not of cotton, but only a little rod of dry wood, covered with the pith of a rush, wound round it, which being very porous, serves to filtrate the tallow attracted by the burning stick, which by this means is kept burning.

NATURAL HISTORY.

**SYRIAN GOAT**

This animal, whose appearance is very singular, is found in different parts of Asia. It is larger in size than the common goat, and the body is covered with long shaggy hair, which, it is probable, was the article used in making cloth, as spoken of in *Exod. xxvi. 7, and xxxv. 26.* The most striking part of this animal is its ears, which are remarkably large, being from one to two feet in length, and broad in proportion. In color the Syrian goats are black; some black and white, and some gray.

Dr. Russel, a modern traveller, informs us that this kind of goat is to be found in the country round Aleppo, a city in Asia, near the head of the Mediterranean sea, not far from Antioch; where they are kept chiefly for their milk, which is sweet and well tasted, and which they yield in considerable quantities. This milk is esteemed highly as food by the inhabitants of that country.

The same kind of goat is also to be found in the country near about the city of Jerusalem, and it is no doubt to flocks of this description of goats, that Solomon refers at the end of the twenty-seventh chapter of Pro-

verbs, where he says," Look well to the state of thy flocks—and thou shalt have goat's milk enough for thy food, for the food of thy household,"&c.

These animals which have been seen by modern travellers, are probably of the same kind that were kept in Judea in the days of the prophet Amos, more than two thousand six hundred years ago. Amos lived in the reign of Jeroboam the Second, and prophesied a little before Isaiah; he was a shepherd, and many allusions in his writings, which are esteemed very beautiful, are drawn from his country employment.

INTERESTING AND INSTRUCTIVE EXTRACTS.

AUTUMN.

AUTUMN has come again! One more is added to the list of years that have passed over us, and the ripe fruit and the falling leaf show that many of us have filled our cup of life; and that as the leaf turns pale, we too must cease our mortal vegetation! The stream runs on—but we cease to be. The moonlight rests upon the hill side—but it will fall upon our graves!—The leaf is renewed and the fruit will be ripened—but man lives not again upon the earth! He leaves only a perishing monument of good or evil, in the memory of surviving friends—a trace in sand, which the returning tide of time will obliterate for ever! The insect on which we tread, the fabled gods of olden time, the wish as yet unwished, are not more frail, feeble, unlasting, than all that man is and must be! Like the meteor, he lights the sky for a moment, passes in darkness and is forgotten!—There is a melancholy pleasure in contemplating the "sear and yellow leaf." The autumnal season is one dear to memory. All things die about us, and we remember the departed. The eye naturally looks back upon the vales and mountains of existence over which we have passed, even until distance makes indistinct the occurrences of infancy.—We have ever found it to be the case, that autumn calls up our remembrance of those who are dead—the playmates of our youth.

The first kindling of the parlor fire—the gathering

around it—the “wheeling of the sofa round”—these circumstances alone call up recollections of the past, and turn the tide of thought from anticipation to memory. They will send us slowly back to the bright fountains and green landscape of younger days. The head sinks upon the hand, and visions of early pleasure flit across the brain—the cares of to-day vanish, and we live over in an hour, a life of joy and sorrow.

CURIOUS PROPERTIES OF THE FIGURE 9.

The following discovery of remarkable properties of the number 9 was accidentally made by Mr. V. Green, more than fifty years since, though, we believe, not generally known.

$9 \times 1 = 9;$	$9 + 0 = 9$
$9 \times 2 = 18;$	$1 + 8 = 9$
$9 \times 3 = 27;$	$2 + 7 = 9$
$9 \times 4 = 36;$	$3 + 6 = 9$
$9 \times 5 = 45;$	$4 + 5 = 9$
$9 \times 6 = 54;$	$5 + 4 = 9$
$9 \times 7 = 63;$	$6 + 3 = 9$
$9 \times 8 = 72;$	$7 + 2 = 9$
$9 \times 9 = 81;$	$8 + 1 = 9$

The component figures of the product, made by the multiplication of every digit into the number 9, when added together make *nine*. The order of these component figures is reversed, after the said number has been multiplied by 5. The component figures of the amount of the multiplier, (viz. 45) when added together make *nine*. The amount of the several products, or multiplies of 9, (viz. 405) when divided by nine, gives for a quotient, 45; that is $4+5=9$. The amount of the first product, (viz. 9) when added to the other products, whose respective component figures makes 9, is 81; which is the square of *nine*. The said number 81, when added to the above mentioned amount of the several products, or multiplies of 9, (viz. 405) makes 486; which, if divided by 9, give for a quotient 54; that is, $5+4=9$. It is also observable that the number of changes that may be rung on 9 bells, is

362,880 ; which figures, added together, make 27 ; that is $2+7=9$. And the quotient of 362,880, divided by 9, is 40,320 ; that is $4+0+3+2+0=9$.

No man can safely go abroad, that does not love to stay at home ; no man can safely speak, that does not willingly hold his tongue ; no man can safely govern, that would not willingly become subject ; no man can safely command, that has not truly learned to obey ; and no man can safely rejoice, but he that has the testimony of a good conscience.

POETRY.

WITHERED BLOSSOMS.

BY REV. H. HUTTON.

THE blossoms are withered !—we tread o'er their form,
On the plain as we pass, without care for them now ;
In their frailty they meet the rude shock of the storm,
And they drop, unprotected, uncropt from the bough.

But lately we gazed on their beauties, and prayed
That the sun-beam would cherish and ripen their bloom ;
And we hoped, ah how vainly, for see where they fade !
'Twould be long ere the garden should lose their perfume.

Thus often young genius is praised and caressed,
While his morning of promise is splendid and gay ;
And bright seem his prospects of fame and of rest,
Till the blast of detraction sweeps over his way.

Alas ! how the world views the fallen with scorn—
How it heedlessly tramples the withering mind !
Forgotten the charms which attracted at morn,
All its worth, all its hopes, are to darkness consigned.

How dull and unfeeling the hearts of the crowd,
To the pinings of virtue in misery's hour !
In the reign of her sunshine they greet her aloud,
But leave her neglected when storms overpower.

The many will tread on the best of their race,
When ruin's sharp blight o'er their prospects has blown ;
Or coldly will gaze on the sufferer's face,
And pass on their way without pity or moan.

Oh, court not the smiles of the world ; they are vain !
 Nor trust in its promises—fear not its strife ;
 But cherish thy conscience through sorrow and pain,
 And confide in that Being, whose favor is life.

For he who decrees a new spring to appear
 To adorn the sear bough with its splendors once more,
 Will cause joy to arise from each struggle and tear
 And thy leaf to be green when life's winter is o'er.

TIME.

I speak to time.

"WHAT voice may speak to thee, tomb-builder, Time !
 Thou wast, and art—and shall be when the breath
 That holds communion now is hushed in death.
 Upon thy tablet earth—a page sublime—
 Are cherished the wrecks of buried years !
 The cities of the lava-sepulchre—
 The relics of God's wrathful minister—
 Yield up their hoarded history of tears.

The Pyramid and Mausoleum proud,
 Attest of thee and tell of those that were,
 Of sounding names now heard as empty air,
 That once were as the voice of nations loud ;
 The Persian and the Greek are kindred there—
 Feuds are forgot when foes the narrow dwellings crowd !

IT IS NOT SO.

It is not so, it is not so,
 The world may think me gay
 And on my cheek the ready smile
 May ceaseless seem to play ;
 The ray that tips with gold the stream,
 Gilds not the depth below,
 All bright alike the eye may seem,
 But yet it is not so.

Why to the cold and careless throng
 The secret grief reveal ?
 Why speak to one who was, to those
 Who do not, cannot feel ?
 No ! joy may light the brow, unknown,
 Unseen the tear-drop flow,
 'Tis the poor sorrowing heart alone
 Responds—it is not so.

A SONG.

There's a language that's mute, there's a silence that speaks
 There's a something that cannot be told ;
 There are words that can only be read on the cheeks,
 And thoughts but the eyes can unfold,
 There's a look so expressive, so timid, so kind,
 So conscious, so quick to impart ;
 Though dumb, in an instant it speaks out the mind,
 And strikes in an instant the heart.

This eloquent silence, this converse of soul,
 In vain we attempt to suppress :
 More prompt it appears from the wish of control,
 More apt the fond truth to express.
 And oh ! the delight on the features that shine,
 The raptures the bosom that melt ;
 When blest with each other, this converse divine,
 Is mutually spoken and felt.

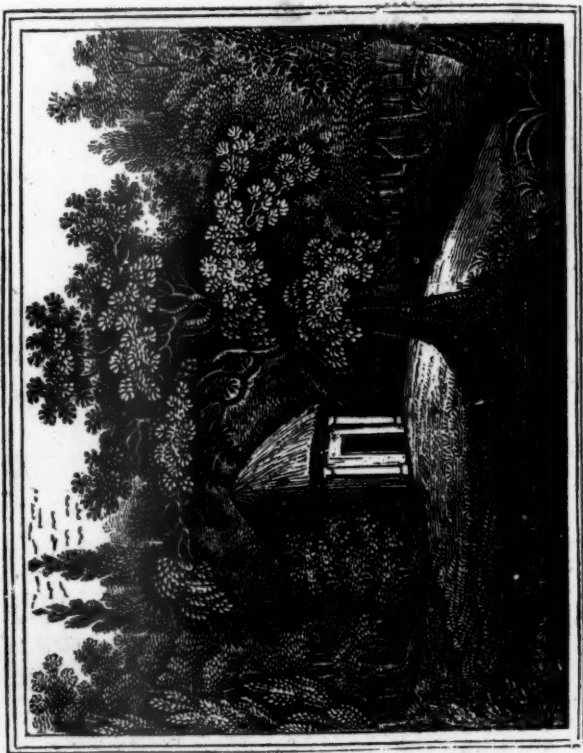
HEBREW.—ISAIAH LXIV—11.

How proudly burst the golden light of day
 Upon the temple where Jehovah stood ;
 How softly twilight flung its parting ray
 Upon his altar's holy solitude !
 For there, commingling, bright, the sunbeam met
 Its essence in the day-spring of the sky,
 His fiat warms its golden glory yet,
 But thine, my land, was quench'd in agony.

Yet, when from yonder broad blue arch of Heaven
 I see the storm-cloud roll its gloom away,
 Shall I not dream of thee, as free, forgiven,
 Thou'lt start to more than glory's primal day.
 Oh never does the breeze of ocean bear
 The fragrance of thy desolated shore.
 But with its sigh, my country, thine is there,
 And thy sad murmur sweeps the waters o'er.

I cannot mingle with the breath of flowers
 One thought of loveliness not born of thee,
 I cannot tread the sweet and laughing bowers
 And e'er forget thee, in their revelry ;
 Oh no ! thy broker shrines, thy blacken'd towers
 That rose so proudly by fair Gallilee,
 Come coldly on the brightness of those hours,
 And from them all, I turn to sigh for thee.

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A VIEW OF DR. JOHNSON'S RETREAT.